

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.

Haugen, Rev. A. K.
March 11

9.

Volume 18

Winnipeg, Manitoba, First No. in October, 1942

Sermon for 19th Sunday after
Trinity

THE GOSPEL OF PEACE

Epistle: Rom. 10:14-21.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Rom. 10:15b.

Peace was signed at Calvary—the peace between God and man. The plan was framed by the love and wisdom of God and signed in the blood of His Son, Who having entered the human race, signed it on our behalf as the Son of Man.

God wanted peace, for God is Love. But God is also Holiness. God's holiness could never permit Him to make peace with sin and evil. As long as man was an ally of Satan and a servant of sin, peace was impossible. Sin must be paid for, and man separated from it. No sinner could do that. When God looked down from heaven upon the children of men, to see if there were any that did understand, and seek God, He found, "They are all gone aside, they are all together become filthy: there is none that doeth good, no not one." (Ps. 14:2-3).

But God's love found a way. God's only begotten Son was born into the human race. Sinless Himself, He died for our sins and paid our debt. With Christ as the Son of Man, God could make peace with man, for of Him He could say, "In thee I am well pleased" (Luke 3:22). He fulfilled God's conditions.

Man had also longed for peace. The human soul was restless, and sought by various means to please God. But he could neither atone for his sins, nor change his carnal nature to conform to God's holy law. Moreover, man was helplessly blind as to God's attitude toward him. He feared God as his greatest enemy. That God loved him and sought his true welfare he did not know until Christ revealed that love to him in John 3:16.

Thank God, Christ has signed the peace for us. But peace must not only be signed, it must also be proclaimed and announced. That is what the Gospel is, the proclaiming of peace. Cease warfare, peace has been signed. God is no more our enemy. Christ has obtained peace for us. What wonderful news! Peace, blessed peace! Trusting in what Christ has done for us we rejoice with Paul, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

But many do not rejoice. They reject Christ and the peace He has bought. They continue fighting God. Many desire the forgiveness of sins that Christ brings but will not permit Him to prepare them for a sinless Heaven. "The way of peace have they not known" (Rom. 3:17).

To the Jews the glorious message of peace in Christ fell on deaf ears and hardened hearts. "All day long have I stretched forth my hands unto a disobedient and gainsaying people." (Rom. 10:21). Disregarding the Gospel they continued to be enemies of God. Such they still are. They have no peace. Their homeless wanderings is the fruit of their rejection and also reflect their inner peaceless state.

"But I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world" (v. 18). Thus all excuse for the Jews is brushed aside. But today, more than ever, the sound of the Gospel has gone out into all the world. "But they have not all obeyed the Gospel" (v. 16). God's messengers today also lament, "Who hath believed our report?" Little

THE CHORAL UNION

PRESIDENT



ERIK HAAVE

The Choral Union

The Choral Union is composed of the members of the various church choirs in our District. Its organization is very simple, the officers consisting of a president, a secretary-treasurer, choir director, and an assistant choir director. The Choral Union meets as such in connection with the Luther League Convention of the District, and at that time arranges for, and provides a program of sacred music on the Sunday afternoon of the convention.

The sacred program consists of only the best in music, combining dignified and reverent arrangements with words of deep significance. Many of the songs used are the old Lutheran chorales which have a beauty and an appeal all their own. Such chorales have not been surpassed as church music. In these days there is a tendency to undue emotionalism in religion which shows itself so plainly in many present day religious songs. As Lutherans, we have a rich heritage of music and of hymns.

Briefly, the aim of the Choral Union is to strengthen an appreciation of this great heritage among our youth.

Erik B. R. Haave.

THE BIBLE

We search the world for truth, we cull

The good, the true, the beautiful
From graven stone and written scroll,

And all flower-fields of the soul;
And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—WHITTIER.

wonder that men at enmity with God can not keep the peace with each other! Little wonder that with God's peace rejected, war has engulfed the world!

Friend, have you obeyed the Gospel of Peace, or are you continuing the senseless warfare that keeps Satan your master, and the God of Love your enemy? Accept Christ as your Representative and the peace His blood bought for you. Believe and obey the Gospel. Rejoice in it.

But some have not heard. How shall they know unless we relay the message? Many may not believe our report, but some will. They will praise God for it with songs of deliverance. What a message for struggling souls that can find no rest until they can say of Christ, "He is our peace" (Eph. 2:14). "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Are your feet bringing the Gospel of Peace?

"Peace be with you all that are in Christ Jesus. Amen." (I Pet. 5:14).

A. K. Haugen.

DIRECTOR



JOSEPH HAAVE

The Church Choir

Does your congregation have a church choir now? Are you in that multitude who so quickly say, "We used to have a good choir—how they would sing, but now..." Yes, what about now? Nothing can live upon reminiscences of the past. A choir is of as much value today as in by-gone days.

Those tenors and basses who had to leave would like to know that you are carrying on. They are carrying on amid difficulties, and shouldn't you do the same back there in the home church choir? It may be you no longer can brave the very difficult selections of other years; but there is the stirring blend of voices in "Beautiful Saviour," the majestic precision of "Built on the Rock," or the fine phrasing of "O Bread of Life from Heaven."

But ever let the aim be to serve God and His church by singing at the regular services of your congregation.

Josef B. Haave.

"They are as a fresh western breeze which gives back tenfold of its revivifying power."

Christiansen, on the Church Choir.

Not for Blood

From the Ottawa Journal

Mr. Clarence Ostrom of Alexandria, Ont., used up all the gas for his car he was entitled to under category "B" in bringing blood donors to Ottawa. He applied for more coupons and was refused. He writes to the local Red Cross that he will have to stop his good work, but adds bitterly:

"It will be hard, very hard indeed. When I read of well over 300 cars a day for 12 days at the Connaught races—over 100 cars twice a week at a dance hall a few miles from here — when I see a truck being driven all the way from Ottawa to deliver whisky in Alexandria—trucks two times or more a week delivering beer in Alexandria—unlimited gasoline to deliver tobacco—pop—and kindred lines and then to be told that no gasoline is available to try and save the life of some soldier. Gasoline to deliver beer—none to deliver blood."

The comment will be sadly endorsed by hundreds of motorists who are voluntarily endeavoring to cut down on the use of gasoline and tires when every day they see these vital things being wasted by pleasure cars and trucks driven at excess speed by irresponsible drivers.

Trust

To be trusted is to be saved. And if we try to influence or elevate others, we shall soon see that success is in proportion to their belief of our belief in them. For the respect of another is the first restoration of the

THANKSGIVING

Once more the lib'ral year laughs out

Oe'r richer stores than gems or gold;
Once more, with harvestsong and shout,

Is nature's bloodless triumph told.

O favors ev'ry year made new!
O blessings with the sunshine sent!
The bounty overruns our due,
The fulness shames our discontent.

We shut our eyes, the flow'rs bloom on;

We murmur, but the corn ears fill;
We chose the shadow, but the sun
That casts it, shines behind us still.

Now let these altars, wreath'd with flow'rs

And piled with fruits, awake again
Thanksgiving for the golden hours
The early and the latter rain.

John G. Whittier.

Bethany Sunset Home News

Sunday, September 20, was "Home Day." A large crowd gathered in spite of threatening weather. Pastor Peder Lerseth spoke at the forenoon service. An offering to the Home was lifted. This amounted to \$76.00. In the afternoon Dr. J. R. Lavik spoke in the Norwegian language. Others who participated in the afternoon service were: Pastors Solheim, Stolee, Rude and Haave. Pastor Lerseth sang a solo. The "Home Day" is becoming a factor in the life of the Home. It would be well if those who do not live near the home would also remember "Home Day," in their prayers and in their gifts.

The regular Board meeting was held on Monday September 21, 1942.

This year is the 20th anniversary of the Home. During twenty years a great number of old folks have been cared for. It is also interesting to note that during this period a sum of \$5,127.52 has been donated to the Home. Of this amount the Ladies Aids donated an amount of \$2,364.26.

The Nordgaard House has been added to the Bethany Sunset Home plant. This is a fine little house, and makes a little more accommodation available to meet applications for admittance.

Bethany Sunset Home fills a definite place in our church. Support it with prayers, gifts, and wholehearted interest.

One new member has been admitted to the Home. This is Mr. John Orwald of Meadow Lake, Alberta.

—L.

These news items gleaned on a visit to the Home on September 1st. Miss Weiks asked us to convey her appreciation on behalf of the Home for the visits and donations in cash and in natura.

—V.

In Self-Defence

"A good editor is one who has never made a mistake; who has never offended anyone; who can ride two horses at the same time he's straddling a fence with both ears to the ground; who always picks the right team as well as the right politician to win; who never has to apologize; who has no enemies, and who has worlds of prestige with all classes, creeds, and races. There has never been a good editor."

self-respect a man has lost; our ideal of what he is becomes to him the hope and pattern of what he may become.

The SHEPHERD — HYRDEN

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Thanksgiving

Thanksgiving this year comes at a very busy season. Due to the lateness of the harvest, threshing operations will almost hinder any gathering on Thanksgiving Day. However, hearts can be lifted in praise and thanksgiving in the midst of garnering in this bountiful harvest. Truly we have much to be thankful for. Let us give thanks unto the Lord for His bountiful blessings upon us.

The Lutheran Student's Association will convene in Saskatoon this month. This organization is important. The purpose is to bind our student youth together in the common tasks for the Kingdom of God. We bring, on behalf of the Shepherd, our sincere greetings to the youth gathered at this occasion. —V.

Cabri Parish News

Eight young people from this parish attended the Swift Current Circuit Luther League Bible Camp held in Tjomsland Grove, Simmie, Sask.

Mr. Gordon Hope of Elbow, Sask., taught four weeks of Vacation Bible School in this parish. The first week he taught at Bethany Church (north of Hazlet). The next two weeks he taught at Scotia School, one mile east of Fosterton. The last week he taught in Battrum. At each of these places the school was brought to a close by a program by the children, who did very well. Pastor [Knutson spoke on Christian Education. Mr. Hope also spoke and delighted the audience with his singing.

Pastor Knutson taught one week in Scandia Church, four miles east of Cabri.

The total enrollment at all schools was 62.

Evangelist Philip G. Hanson of Minneapolis conducted three evangelistic meetings in St. John's Congregation this summer. On Sunday, July 26th, evangelist Hanson spoke at Bethany, Trinity, Scandia and St. John Churches. There was good attendance at all the churches to hear the Gospel.

On Sunday, September 13th, Rev. G. O. Evenson, Dean of the Saskatchewan Lutheran Bible Institute, spoke at Bethany, St. John and Scandia Churches. Offering for the Bible School were received at all services.

Dahl L. Melby †

Just as we go to press we learn of the death of D. L. Melby of Birch Hills, Saskatchewan. We bring our sympathy to the bereaved. —V.

Circuit Stewardship Secretaries

Allocation Meeting, King George Hotel, Saskatoon, October 13th, beginning 1.00 p.m. Dr. Bergsaker plans to attend.

A Church Is Dedicated

Iddesleigh, a small hamlet about seventy-five miles north-west of Medicine Hat, Alberta, was the mecca for a festive occasion on Sunday afternoon at three o'clock on September twentieth. Threatening precipitation failed to daunt the enthusiasm or diminish the size of the audience assembled for the occasion. All were happy. All were justly proud. Their first permanent house of worship was to be dedicated.

Raising funds for providing a permanent house of worship in dry-farming areas in southern Alberta is not an easy matter. For here good crops are the exception rather than the rule. But these staunch worshippers in the prairie provinces are not easily daunted. When they set out to do something, they rest not until their goal is reached.

As in most cases, the ladies of the congregation took the initiative. In order that they might have a permanent place of worship that they could call their own, they purchased an unoccupied rural school house, and moved it into Iddesleigh. The lot was donated by a member of the congregation. But there is something unusual about the whole affair. All this was done while these people were without the services of a pastor, and when the next Home Missions pastor would come they know not. But they built for the future. They trusted that the Lord would send them a pastor to minister unto them.

The dedication address was given by the circuit president, the Rev. Raymond O. Olson of Claresholm. Rev. Marvin E. Arneson, the only other pastor in the circuit, which is large and widely scattered, is pastor of the parish. Special music for the occasion was furnished by a young ladies' chorus, under the direction of Mrs. C. M. Olson; a vocal solo was rendered by Miss Alice Olson. At the close of the service a lunch was served by the ladies of the congregation.

Announcement!

The Fall Convention of the Saskatchewan Circuit will be held in Green Valley Church, **October 30 — November 1, 1942.** Text: Ephesians 2.

G. O. Evenson, Sec-y.

Admiral, Sask.

The fall meeting for Swift Current Circuit will be held, God willing, at Admiral, Sask., Friday, Saturday and Sunday, **October 30, till Nov. 1, 1942.** Rev. K. A. Knutson of Cabri will introduce the theme: Eph. 5:14-17. Come and be with us at the meeting, and pray for God's blessing.

Knut Bergsagel, Sac.
A. Tveit, Sec.

Prince Albert Circuit fall meeting will be held, God willing, in Saron Lutheran Church near Hagen, Saskatchewan, Pastor P. Lerseth's charge, November 6—8, 1942. Mr. S. Fengstad will give the opening sermon the first day. This service begins at 11:00 A.M. Pastor J. Selmer Stolee will introduce the scripture selected for this meeting, namely, Romans 8:1-16. Come with prayer for God's blessing.

P. Lerseth, Pres.
J. A. Korshavn, Sec'y.

Note change

The Moose Jaw Circuit fall meeting will be held, God willing, October 30-31, November 1st. instead of Oct. 16-18 as announced in Second Sept. issue. —H.F.J.

Rose Valley Parish

Mission Festivals will be held in Zion and Nut Lake churches, October 25th, with Dr. J. R. Lavik of Saskatoon, as guest speaker.

Announcement

The fall convention of Yorkton Circuit will be held at Leroy, Sask. the Rev. L. M. Hanson pastor, Nov. 6—8. First session will begin Nov. 6th at 11 a.m. with introduction by Rev. J. A. Berge of the Text: Rev. 3, 14—22.

At Sunday afternoon session Rev. Josef Haave will speak on the subject: "Elementary Christian Education" as it especially pertains to the Sunday-school with use of the Graded System.

All congregations in the Circuit are urged to send two delegates as it is the business convention of the Circuit. God bless the convention.

H. L. Urness, president.

A. J. Gubberud, secretary.

Lutheran Student's Association

United we stand for Christ. To start the new school year it is our hope that all the Lutheran Students unite and take part in the L.S.A. Convention to be held at Saskatoon, October 16—18. A convention always makes us realize the work there is to do, and shows us where we each can do our part for Christ. We are looking forward to joining in fellowship with all the Lutheran Students.

The Rev. Fredrick Schiotz from Chicago is to be the guest speaker.

The opening session is to be held Friday night, discussion and study groups Saturday, Banquet and social Saturday evening, mass meeting Sunday afternoon, and the closing session Sunday evening. Arrangements are made for all students to stay at the Lutheran homes of Saskatoon during the convention.

Gerda Schuman,
Vice-president of L.S.A. Saskatoon.

Thank You!

Rev. B. M. Hofrenning had the kindness to give to our Seminary library a copy of his book entitled "Captain Jens Munk's Septentrionalis, Norse Discovery of Churchill, Hudson Bay, Sep. 7, 1619."

The book is of seventy-one pages and contains a great deal of information about Captain Munk, his life, and particularly voyage of discovery to the Hudson Bay region. Especially Norwegians and Danes would find it very interesting. Pastor Hofrenning has gone to a great deal of work to gather historical material from many different sources in Norway, Denmark and Canada.

Those interested can secure the book from Rev. B. M. Hofrenning, Pine Creek, Minnesota.

J. R. Lavik.

En opskrift paa hvordan sladder lages:

Man tar et gram sandhet og blander i en liten løgn, sætter til en ske: Si det ikke til nogen. Saa rører man det godt sammen og lar det gaa gjennem en sil av spydighet og holder det i en krukke av skadefryd. Deretter lar man det staa og gjære nogen dage under stadig omrøring. Av denne ekstrakt skal man ta nogen draaper hver gang man gaar paa visit til sine medmennesker. Man vil paa den maate kunne ødelægge hvert menneskes gode navn og rykte.

No diet is sufficient for the health of soul that does not contain at least one portion of daily prayer, one of meditation on God's Word, one of praise to Him, and one of service to mankind. — Charles H. Spurgeon.

The Lord is the strength of my life; of whom shall I be afraid?
Psa. 27-1.

* * *

"Christian life must either be given out, or given up."

Jesus, Synderes Ven

Det er av stor betydning for vor karakter hvilke venner vi velger. Slet selskap fordrer gode seder. Men finder vi en god ven, eier vi meget, hvor vi kan ha et fortroligt samvær, dele sorger og gleder ogsaa de dybeste lengsler i vort hjerte.

Jesus synderes ven. Aa nei er det muligt? Ja, men da er jeg ogsaa med. Vi har ikke utvalgt ham, men han har utvalgt os. Her er ikke tale om likestillhet. Han som ikke visste av synd, men gjorde sig til en ven av alle syndere, — aa bundlose kjerlighet. Denne kjerlighet drev ham i døden paa korsets tre, han blev gjort til synd for os. Det kan ikke gaa an at tvile paa hans kjerlighet. Han har utvalgt os, men har vi valgt ham? Lykkelig den som har Jesus til ven.

Til ham kan vi gaa med alt. Han er prøvet i alt i likhet med os, og han forstaar os best av alle. At leve sammen med ham blir livet lyst og fredfuldt, og seirrigt over alt det onde. Og naar vi blir gammel og syk og alle de andre blir borte, da staar Jesus hos os alene. Lad os se fremover mot det store maal hjemme hos Herren. —G.

Vi lar det staa til!

Det er en vanskelighet som jeg har støtt paa hos mange og som jeg kjenner godt selv. Folk som tror de har særlige opgaver og stort ansvar blir ofte redd for at det er deres egen forfengelighet som driver dem. Vi skal selvsagt være opmerksomme paa den mulighet. Men vi maa huske at slik selvgranskning kan bunne i frykt for at mennesker vil si om oss at naa er vi ute og søker vaar egen ære. Og det er ogsaa en form for egoisme og selvgodhet som vi skal passe oss for. Jeg tør ikke si hvor min personlige forfengelighet slutter og min glede over aa bli brukt av Gud begynner, men jeg grubler ikke over dette. Jeg lar det staa til i den sikre forvisning at er mitt "jag" for meget med, saa blir jeg stoppet. X.

Aa lære aa kjenne sig selv er ikke bare veien til visdom, det er ogsaa ophavet til seier; for det er paa den maaten en kristen finner veien til Guds kraft, og faar opleve at den som stoler paa Gud, blir aldri til skamme. Hope.

Aa tro sig fri for synd her i verden er aa gjøre sig selv for stor og Gud for liten.

Nordmannen Edv. E. Kvam sennte inn litt om ungdomsforeningens siste møte. Dette skrev han paa engelsk. Men vi fikk ogsaa et brev i det norske sprog. Vi gjengir litt av dette kjærkomme brev:

Kjere pastor:

Tak for sist. Fandt paa at jeg skulde sende "Hyrdens lidet herfra med Deres tilladelse. Først maa jeg ønske dig tillykke som Redaktør av Hyrden. Her i menigheten er alt som vanlig. Kanskje lidt forandring. Av programmet merkes at en del unge er kommet til. Pastor Stolee besøker os flittig. —

Høsten er her. Traerne staar der med sine forskjellige kulørte blade der tilsidst falder til jorden. Vaar, sommer, høst og tilsist vinter, da alt ligger i dvale. Det er alt i lighet med vor liv, og at vi velger den gode del tilslut.

Kan ikke andet end tenke paa — ja til stadighet, vort kjere Fedreland. Vi tror og endnu haaber at det staar vel til i gamle barndomsheimen. Vil fremdeles tro, om vi vet det er ikke saa, at alt er som da vi sist "saag" det. Vi spørger os selv og undres "hvorfor," saa mange ganger. Haaper alt vil ordne sig snart. Det ligger ialfald ikke i menneskenes magt. —

Edvard E. Kvam.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i October, 1942

19. søndag efter trefoldighet.

AAPNE ØINE

Joh. 9, 1—11.

Av pastor H. E. Wisløff, Oslo.

Det maa være svært aa være blind. Det er visst ikke saa lett for oss som har to friske øine aa se med aa forstaa hvad den blinde har aa kjempe med. Det undrer dig vel ikke at det blir mange spørsmål og mange "hvorfør" i hans liv. Og det undrer dig vel heller ikke at den som staar ham nær ofte maa kjempe med gaaten: hvorfor skulde denne fødes blind?

Evangeliet rører idag ved dette vanskelige, pinefulle lille "hvorfør." Det er lidelsenes problem vi stanses av. Den er gammel den gaate, like gammel som selve lidelsen.

Jesus møter slektens "hvorfør" med sitt guddommelige "derfor." "Det var for at Guds gjerninger skulde aapenbares paa ham." Hver lidelse gjemmer saaledes en velsignelse. Det gjelder bare aa finne den. Hvor et menneske finner den blir Gud forherliget og lidelsen fikk en mening. Men hvor den er skjult blir hjertet bittert og lidelsen dobbelt tung.

*

Hvordan gaar saa egentlig det til at man finner den? Det blir det store brennende spørsmål. Og svaret i evangeliet idag er dette: ved at Jesus faar aapne vore øine.

Vaart indre menneske er født blind. Det naturlige menneske forstaar ikke de ting som hører Guds rike til. Det ser ikke.

Paulus taler om at der ligger et dekke over deres øine (2. Kor. 3, 14). Profeten Esaias taler om et slør som omslører folkene (Es. 25, 6). Det er ogsaa hvert troende menneskes erfaring at saa lenge jeg gikk mine egne veier og levte borte fra Gud var jeg blind. Prinsesse Eugenie sier det saa:

Jeg gikk i blinde, jeg laa i døden og mørkets fyrste holdt mig ganske fast.

Da ropte jeg til min Gud nøden Han frelste mig og mørkets lenker brast.

Vel vet jeg at denne anke er det store anstøt for saa mange mennesker. De mener sig aa se klarere enn den kristne. Det mente Paulus da han ennu fnyste av trussel og hat. Siden saa han at han den gang var blind.

*

Før Jesus faar aapne vaare øine er de blinde. Du ser ikke hvor farlig synden er. Hadde du sett det, hadde du ikke vaaget aa leke med den som du gjør. Med lukkede øine ser du heller ikke syndens følger hverken her eller hisset.

Saa lenge du gaar i blinde ser du heller ikke hvor herlig det er aa være frelst. Du forstaar ikke talen om frelsens fryd. Barnekaarets herlighet er skjult for dig.

Derfor er det svært aa være blind — aandelig blind. Overbevis dig om din blindhet kan ingen uten Guds aand. Det er hans gjerning aa overbevis.

Det blir nød hvor han holder paa med det. Aa kjempe med sløret er ikke lett. Alt omkring dig er belgmørk natt.

Da Jesus skulde aapne den blindfødte manns øine smurte han en deig paa øinene hans. Det var som vilde han riktig vise hvor hjelpeløs blind han var. Noe lignende gjorde han med Saulus utenfor Damaskus. Den stolte mann blev slaatt med blindhet ogsaa i det rent ytre. Mange vakte mennesker har ogsaa faatt kjenne at aldri var de sig bevisste at

Bryte med synden straks — eller litt etter litt?

Det hendte en dag i min hjelpeprestetid hos avdøde domprost Hansteen i Domkirkens menighet i Bergen at det kom en yngre mann op paa kontoret for aa be om lysing. Mens jeg førte inn de nødvendige opplysninger i protokollen, merket jeg at det luktet spirituosa av mannen.

"Drikker De?" dristet jeg mig til aa spørre ham.

"Ja, jeg gjør nok det," svarte han.

"Men det bør De slutte med, især nu naar De skal gifte Dem og faar ansvar, ikke bare for Dem selv, men ogsaa for Deres hjem."

"Ja, jeg har nok tenkt paa det og har besluttet mig til aa slutte litt etter litt med aa drikke."

"Hvorfor litt etter litt og ikke med en gang?"

"Nei, hvis jeg skal slutte med en gang greier jeg det ikke. Men hvis jeg venner mig av med det litt etter litt skal det nok gaa."

Jeg hadde ingen tro paa denne avvenningsmetode og sa ham det like ut. Men han holdt paa sitt. Det var den eneste maaten det kunde gaa paa for ham, mente han.

En tid etter blev han viet.

Saa var det en kveldstund jeg gikk en tur opover Kalfaret. Et stykke foran mig saa jeg et par komme gaaende arm i arm. Han var meget ustø, hun gjorde hvad hun kunde for aa støtte ham. Da de kom nærmere, drog jeg kjensel paa mannen: det var ham som vilde slutte litt etter litt med aa drikke!

En tid gikk. Som prest ved Bergens kretsfengsel kom jeg en dag inn i cellen til en ny fange. Hvem andre var det jeg skulde treffe enn mannen som vilde slutte med aa drikke — litt etter litt! I samtalens løp fortalte han, at han i beruselse hadde været med paa et innbruddstyveri og da han for var straffet, var det all sannsynlighet for at han denne gang vilde bli sendt til Bods-fengslet.

"Aa nei, det gikk nok ikke med min metode allikevel," sukket han.

Det er kanskje en annen synd enn drukkenskap du ligger under for, kjære leser. Du føler det nedverdiggende i aa være syndens trell og har ofte sagt til dig selv at dette gaar ikke, det maa bli slutt! Men du har ikke villet bryte med synden straks, men litt etter litt, venne dig av med den likesom. Er det tilfelle, da vil jeg si dig en ting: du vil ikke bryte med din synd, for du elsker den.

Eller du brøt med den, trodde ialfall at du gjorde det, men falt tilbake igjen.

Min venn, det er en som kan sette den fangne i frihet, gi den svake ny styrke — Jesus! Gaa til ham og prøv ham!

L. Frøyland.

*

de var saa blinde som da Gud var i ferd med aa aapne deres øine.

Men da lød det ogsaa samtidig: gaa og vask dig i dammen Siloa. Da han saa i lydighet paa Jesu ord gikk, fikk han sitt syn igjen. Den blindfødte blev helbredet ved at han trodde Herrens ord og gikk.

Tag min mors plads.

Under den amerikanske borgerkrig laa der efter et slag et hundrede saarede soldater paa lazarettet, og mange av dem hadde kun døden at haape paa til utfrielse av sine lidelser.

Da Lincoln hørte herom, hastet han derhen. Han fik øie paa en liten fyr, der hadde vist stort mot og tapperhet. Det gik øiensynlig hurtig nedad med ham.

"Kan jeg gjøre noget for dig?" spurte presidenten.

"Ja, herre, hvis De vilde, skulde jeg bli glad for, om De skrev til min mor."

Lincoln skrev et brev og satte sit eget navn under. Da den døende gut saa ddet, utbrød han overrasket: "Er De presidenten?"

"Ja, min gut; kan jeg gjøre noget andet for dig?"

"Ja, hvis De vilde ta min mors plads og holde min haand, til jeg er igjennem det. Det skal ikke vare lenge."

I mere end to timer sat den store statsmand og holdt den unge soldat i haanden, indtil den blev kald og stiv døden.

Tag morens plas, naar du treffer et menneskebarn, som er i nød. Saa sitter du godt til at hjelpe ham. Du kommer ham i aanden saa nær, som det ene menneske kan komme det andet. Paa morens plads ophæves al standsforskjel, al dom forsvinder, og der blir i hjertet kun plads for inderlig deltagelse i den nærværende nød.

Og hvis der er nogen mulighet derfor, og det er der altid — vil den kjærlighet, der er endnu større og mere trøsteruld end en mors kjærlighet, komme til den, der sætter sig paa mors plads overfor et menneske, og aapenbarer sig gjennom ham for den lidende. Til velsignelse for begge parter vil ordet oppfylles: "Jeg var syk, og I besøkte mig."

Hvis du kommer til en syk eller en døende, og du vet ikke riktig, hvordan du skal stille dig, og hvad du bedst kan gjøre for dem, saa oppfyld blot den unge soldats bøn: "Tag min mors plads," saa ordner alt sig av sig selv paa allerbedste maate.

Vi krever!

Kravinnstillingen stikker dypt i oss. Naar vi blir kristne, ser vi nok at vi maa opgi kravene og føie oss efter Guds vilje. Vi ser at vi ikke kan trasse paa vor rett overfor vore medmennesker, og at vi ikke har noe aa vise frem for Gud som fortjener belønning.

Men kravene dukker saa fort op igjen. Vi begynner aa holde regnskap med Gud: Naa har jeg strevet saa lenge og arbeidet haardt i din tjeneste, naa fortjener jeg sandelig litt hvile! Jeg krever —

Og saa forholdet til de andre. Jeg er saktmodig og eftergivende, jeg er overbærende med dem, jeg arbeider utrettelig for dem, prøver aa hjelpe dem, vil vise dem frem til det beste! Saa maa jeg da vente litt anerkjennelse? Saa gaar det da ikke an at jeg bare blir møtt med kulde og likegyldighet? Regnskapet stemmer ikke, jeg har ikke faatt det jeg har krav paa!

Saa vondt og urolig livet blir naar vi stadig skal holde øie med vaar rett og vore krav. Hvad sier den ydmyke disippel? "Vi er unyttige tjenere, vi har bare gjort det vi var skyldige aa gjøre."

Faar vi ingenting? Jo, vi faar dette svar fra Gud: "Min naade er dig nok."

Du gikk saa stille

Du gikk saa stille med ditt gode smil, du spredte fred omkring dig paa din ferden, du gav din varme til den kolde verden,

du vandret villig smertens tunge mil Fikk du enn lite—enda gav du meget,

for du—du tenkte aldri paa ditt eget.

Du eiet denne kjærlighetens evne aa drysse solskinn over skyer graa, de tunge veier med de andre gaa og med din ømhet deres sti aa jevne. Om noen led—straks var du ved hans side, for du—du visste hvad det var aa lide.

Men ogsaa jeg vet litt om hvad det er naar smertens dolk igjennem sjelen stinger

og Herrens tunge haand ikne en tvinger

og en maa miste hvad en mest har kjær.

Aa—la ditt taalmod og ditt smil mig lære

min egen byrde mere villig bære.

—a.

Naar man blir eldre

Naar man blir eldre, opdager man en dag sine grenser. Det kommer med den modenhet, som for de fleste vel neppe kommer før omkring 40 aars alderen. De unge synes at det hele er ubegrenset, og at mulighetene paa jorden er uendelige. Lengere hen i aarene ser man, at man naar ikke meget, og alt hvad man naar blir kun til bruddstykker. Naar man saa allikevel er frimodig — det er kristendom.

Kanskje kan man oppleve sitt livs store hjemsøkelse. Det var — kan hende — et pekuniært smekk, og nu vet man at man blir aldri mere velhavende. Eller kanskje det var helbreden som fikk sitt knekk, og man vet nu at man aldri mere blir frisk. Eller man gjorde kanskje det der blev ens store ydmygelse, og man vil aldri mere glemme dette, og de andre vil det heller ikke. Kort sagt, man har faatt en klamp om foten og den er ikke til aa bli fri for. Hvis man saa allikevel er frimodig — saa er det kristendom.

Kommer man saa lengere frem enn imot enden, da ser man klart, at nu er man ikke ung mere, nu er man virkelig blitt gammel. Man kan ikke mere taale, hvad man før kunde overkomme aa taale; men man maa overlate til andre, hvad man aldri før vilde overlate dem. Og man ser nu enden paa det hele ganske nær; man omgäes den hver eneste dag som en realitet man virkelig regner med, og hvis man saa allikevel er frimodig, da er det virkelig kristendom.

Biskop Johs. Gøtzsche.

Predikantens husbesøk.

En predikant kom en dag paa husbesøk hos fru. W. og alte med hende en lang stund om hendes sjels frelse.

Efter at predikanten var gaat, kom fru W.s lille datter med taarer i øinene og sa:

"Mama, jeg tror ikke, at presten vidste at jeg hadde en sjel; ti han sa ikke et ord til mig om at gi mig til Jesus."

I Ap. Gjern. 2, 39 heter det: "Eder og eders børn, hører forjættelsen til."

La os predikanter aldrig glemme eller tilsidesette de smaa.

The Noisy Seven

I wonder if he remembers —
Our sainted teacher in heaven —
The class in the old gray schoolhouse
Known as the "Noisy Seven."

I wonder if he remembers—
How restless we used to be,
Or thinks we forgot the lesson
Of Christ and Gethsemane.

I wish I could tell the story
As he used to tell it then;
I'm sure that, with heaven's blessing
It would reach the hearts of men.

I often wish I could tell him,
Though we caused him so much pain
Be our thoughtless boyish frolic
His lessons were not in vain.

I'd like to tell him how Willie,
The merriest of us all,
From the fields of Balaclava
Went home at the Master's call.

I'd like to tell him how Ronald,
So brimming with mirth and fun
Now tells the heathen of India
The tale of the Crucified One.

I'd like to tell him how Robert,
And Jamie, and George and Ray
Are honored in the Church of God —
The foremost men of their day.

I'd like, yes, I'd like to tell him
What his lesson did for me;
And how I am trying to follow
The Christ of Gethsemane.

How many besides I know not
Will gather at last in heaven,
The fruit of that faithful sowing,
But the sheaves are already seven.
From "Greetings."

Ratner, Saskatchewan

On Sunday August 16 we enjoyed
a program by our local Luther
League. We look forward to these
programs, as we need very much to
be lifted up in our daily struggle.

As we sit back and watch the
young folks, we look back over the
span of years since the days of the
pioneers. It is now about thirty-five
years since the first pioneer laid his
plans, and toiled for their realization.
It has made a better home for
the young people of our day. The
pioneers are gray haired now, and
sad to say, many of them are leaving
our midst.

Besides being leaguers, the young
people are the leaders of the church
today. It is with regret that we note
the thinning ranks because these
tragic times in which we live.

A little unusual perhaps, but
nevertheless in harmony, it was and
outdoor program. A still, quiet
August Sunday morning the little
group gathered around God's Word
in God's own nature.

The theme of the program was
"Prayer". There were choir num-
bers, Mixed Quartette, and a Trio.
The following individuals took part,
John Norelius, Reuben Thompson,
Ruth McFarlane, Richard Hettrick,
and Leonard McFarlane.

Lunch was served after the pro-
gram. In the afternoon Pastors
Stolee and Evenson addressed the
gathering. A collection was lifted for
the Saskatchewan Bible Institute.
This Institute is rendering a blessed
service in our church.

Edward E. Kvam.

Swift Current Luther League Convention.

October 9—11th. in the West
Prairie Church at Leinan, K. Berg-
sagel, pastor. The Convention opens
Friday evening at 7:30 p.m. The
theme is "Christian Loyalty." At the
business session to be held on Satur-
day the constitution for the incor-
poration of the Bible Camp of the
Circuit will be presented.

To keep a dead man put him in
whiskey; to kill a live man put
whiskey in him.

News Flash

Miss Jean Fonstad of Torquay,
Sask., was united in marriage to
Emil Swenson of Midale, Sask., on
September 29th, at Salem Lutheran
Church.

WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

"O give thanks unto the Lord; for
He is good; for His loving kindness
endureth forever." Ps. 106:1.

"Now thank we all our God"

For loving care, and life and health
and every good from day to day,
For friendships that we hold so dear
and without which life would be
but emptiness,
For the golden sheaves of harvest
that the Earth has yielded,
For the lessons of adversity, as it
quickens our sympathies and
strengthens our Spiritual life.

For Thy Word wherein we may seek
light and strength,
For Thy Son, Jesus Christ, who was
sacrificed for our sins,
For Thy mercy towards us each day,
For the opportunity of serving Thee
in Thy kingdom,
For the opportunity to give that
makes us richer,
For the privilege of praying and the
promise that Thou wilt hear our
prayers.

"Sins forgiven, life Eternal
Giver of all Blessings, praise."

Mrs. Edw. Ringstad,
Former Gen. T. O. Sec.

* * *

Our national Thanksgiving Day
will soon be here. To us women,
members of and workers in the W.
M. F., the thought of Thanksgiving
immediately suggests our W.M.F.
Thank-Offering. Even in these days
of war, when sorrow, suffering and
sacrifice seem to reign supreme
throughout the whole world, there
is still cause for praise and thanks-
giving for blessings received. Per-
haps these dark days are driving us
closer to Him who is still the giver
of all good gifts, and who still rules
the Universe.

Priceless privileges, denied many
others of our fellow-men, are still
ours. A bountiful harvest is being
garnered.

May our thank-offering this season
be a true expression of our sincere
appreciation of and gratitude for
these and other blessings enjoyed.

My Meditation

My Bible opens up to this Psalm,
which is mine—given to me for this
emergency. How I enjoy to fill my
consciousness with His Presence
which is to me the sacred place of
the Most High, where I and those I
take with me abide under the shadow
of the Almighty. And I know that
the Lord is our refuge and our fort-
ress for our sons who roam the
seven seas. There I know that every
soldier, sailor, marine, and every
man in the air corps, is God's servant
in this war, where the issues are
Christianity or Paganism. There I
know that they shall be endowed
with super-human strength, wisdom
and ability, and surrounded by an
impenetrable wall of Divine protec-
tion. In this safe abiding, I place you,
in utter confidence, knowing that
what I commit unto God, He is able
to keep. Morning, noon, and night we
shall rest in the Will of God, which
is always good. And in my heart re-
sounds a chorus of a great Amen.

Mrs. Ommund Nielsen,
Associate American Mother and
Mother of Minnesota, 1942.

A Mother To Mothers

Today we mothers, who are called
to give our sons in defense of our
country, need much of the strength
that must be theirs. Where shall we
find it, and where shall we send
these sons of ours to discover it?
Where, but in the Word of God.

There is a place, war or no war,
where I can go with my anxious
cares. It is into the heart of the
Book of Psalms. May I, as a mother
of three service men, urge all mo-
thers to find their comfort in the
91st Psalm. What a tower of strength
we mothers of America could be if
together, each day, we prayed the
immortal words of this Psalm!

The Thank-Offering

A thank-offering is a gift to God
and to our church for Charities and
Christian Education in appreciation
of the many blessings that are ours
each day of the year. "Thou shalt
surely give Him, and thy heart shall
not be grieved when thou givest un-
to Him; because, that for this thing
the Lord thy God shall bless thee in
all thy works and in all that thou
puttest thy hands unto."

Deuteronomy 15, 10.

In this passage from the Bible God
tells us that we are to give to Him,
and then the beautiful promise fol-
lows that if we do this, He will bless
us in all that we do. What less can
He ask of us, and what more can
we ask of Him? It is worth while to
consider briefly the importance of
our Thank-offering.

We should regard it as a God-
given privilege to unite with others
in doing what we can not do alone
for Christian Education and Char-
ities.

Why is Christian Education so
important? Because the great need
today as in the past is a growing
generation imbued with Christian
principles and grounded in Christian
faith. We are building for the better
church and nation of tomorrow.

This must begin in Christian homes
where first and most lasting impres-
sions are received. If Christian Edu-
cation is not begun in the home the
children will be seriously handicap-
ped in their Christian life.

We must have Christian teachers
and Christian schools. Can a Women's
Missionary Federation have a higher
aim than to help in the Christian
Education of our young people, who
will be the future fathers and mo-
thers, and the leaders of our church
and nation?

Why is support of Charities im-
portant? This department of our
church is an organized effort to sur-
round the homeless, the orphans, the
aged, the unfortunate, the sick and
helpless with material needs as well
as spiritual food. We, you and I, are
co-workers with God. Let us thank
God for this privilege and let us do
our work in a way, pleasing to Him,
for by His grace it is possible for us
to grow in wisdom and strength, so
that our humble efforts may become
pleasing in His sight.

A thank-offering is gratitude ex-
pressed in giving, not merely money
but prayers of thanks and praise to
Him from whom all blessings flow.

What should be our goal? Every
Ladies' Aid member a contributor
and an interested worker for Chris-
tian Education and Charities. And
let us remember too, that with our
thank-offering we in addition to sup-
porting Christian Education and
Charities, will also be helping our
congregation fill its budget quota.

Have you anything to be thankful
for in the days that have been given
you? Let us in all things give
thanks, for sickness as well as health,
for tears as well as joys.

Bring your best for He is kingly,
Bring your offering full and free,
You can never match His bounty,
For He gave His life for thee.

Mrs. A. Erlandson,
Penzance, Sask

"To have faith is to permit one-
self to be convinced of God."

* * *

"The greatest good one can do for
another is to introduce that one to
Christ."

* * *

Ingen angrende synder har grunn
til aa fortvile. For ham er Guds And
nær med sin søkende naade.

* * *

Gud har sendt sin Sønn til vaar
gjenløsning, sin Aand til vaar hel-
liggjørelse, og sine engler til vaar
beskyttelse. —Joh. Gerhard.

My Thank Offering

In autumn when the fruits and gol-
den grain

Their radiant bounty spread before
our eyes,
How jubilant the thrill which fills
our hearts

And makes them overflow with
thanks to God!

No human effort brought this forth
but He,

Kind giver of all things, whose lov-
ing care

Gave rain and sunshine at the proper
time

O'er growing things, and guarded
them from harm.

Dear Lord, oh, help us show our
thanks in deeds.

Could we enjoy these gifts unless we
brought

Help from a love-filled heart to those
in need?

All that we have is God's; so let us
now

Return to Him a share of all He gave
If to the least of these ye lend a
hand."

The Lord has said, "Ye've done it
unto me."

Is any thought more sweet, more
filled with awe?

Extending help to man we serve our
God.

Sweet Savior take our gifts. They
are for Thee.

Excelling all God's gifts are children
giv'n

Devoted Christian homes to crown
their joy.

Unbounded blessings follow such a
gift—

Contentment, happiness, the hope of
heaven,

All through God's grace, for parent
and for child.

Then let us show our deep-felt grati-
tude

In founding schools where Christian
youth may build

On truth eternal happy, useful lives.
No lesser gift, O God, could we re-
turn.

Frida Bue Homnes

DISTRICT OFFICERS

For the benefit of those, especial-
ly new circuit and society officers,
who may not have a list of our dis-
trict officers and department sec-
retaries, we re-print it.

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erature and Reading Project—Mrs.
R. Olson, Claresholm, Alta.

On us thy providence has shown,

With gentle, smiling rays,
O may our lips and lives make known,
Thy goodness and thy praise.

Be glad in the Lord, and rejoice, ye
righteous: and shout for joy all ye
that are upright in heart. Ps. 32:11.

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